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# UNSECTARIAN,

AS CONTRASTED WITH

DENOMINATIONAL EDUCATION :

IN RELATION TO THE

*Queen's University in Ireland.*

BY

HENRY MAC CORMAC, M.D.

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C BELFAST :

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1866.

“Quand on entreprend les grandes nouveautés, quand on veut produire une doctrine supérieure à la science commune, il faut s'attendre à se voir contester même la science commune, et le mérite ordinaire est toujours refusé à qui fait preuve d'un mérite extraordinaire.”—C. DE REMUSAT, *Revue des Deux Mondes*, T. xviii. p. 20.

“Tout est individuel dans le domaine de l'esprit. Se laissent emporter par la logique d'une pensée inflexible dans quelque région inexplorée, les grandes découvertes ont toujours été faites par des esprits solitaires.”—*Id.* T. xxi., p. 370.

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# CONSUMPTION,

*As Engendered by the Breath Rebreathed,*

ITS ABSOLUTE PREVENTION AND POSSIBLE CURE.

BY

HENRY MAC CORMAC, M.D.

*Second Edition, Price Six Shillings, Cloth.*

LONDON : LONGMANS, AND ALL BOOKSELLERS.

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THE Author of this Work, aware of the many difficulties that attend the recognition of most new truths, appeals to every thinker and inquirer in behalf of his momentous views. Proceeding on the sure basis of inductive reasoning and direct experience, he claims to have proved that Consumption and Scrofula ensue, alone, from the respiration of air already breathed, and from no other cause or condition, whatever, thus bringing these diseases for the first time within the range of science, and ensuring their extinction when we will.

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“Dr. MAC CORMAC'S theory has much to sustain it. The practical proofs merit the deepest consideration.”—VIRCHOW, *Archiv*, xi.

“This is the very latest English work on the subject, and we hazard little in saying that it is the best. So much medical logic and common sense are rarely met with.”—REESE, *Amer. Med. Gazette*.

“We hesitate to accept the MAC CORMAC Law in its absolute exclusiveness. But it would be an immense step if his honest, vehement outspokening could be brought home to every master and mistress in these Islands.”—*Med. Times & Gazette*.

“Positive good must arise from the diffusion of his doctrines in every clime, and among all ranks of men. The chapter on Prevention is so admirably calculated to do positive good, that we earnestly urge it on the attention of our readers. In fine, the work is most able, exhaustive, and convincing.”—*Dublin Med. Press*.

“We commend the translation of this important (anregende) work to the best attention of German practitioners. The chapter on the cause and prevention of the malady is of the utmost moment.”—VIRCHOW, *Archiv*, xv.

“This doctrine gives of necessity a right to the discovery of the true cause of Tubercular Consumption, and of the only rational treatment of the malady.”—*Gaz. des Hôp.*

TO  
SIR ROBERT PEEL, BART.

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SIR,

That great Statesman, your late Father, having conferred on Ireland the priceless boon of mixed University Education, you now worthily crown his work by striving to avert its threatened destruction.

I am, Sir,

Your obedient humble Servant,

THE AUTHOR.

BELFAST, 28th February, 1866.



## UNSECTARIAN EDUCATION.

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THE one especial thing that is to benefit us, is the development of our everlasting intelligence. Whatever furthers this is desirable ; whatever hinders it is hurtful, destructive. If, indeed, there be a certain truth in this world, it is that sectarian education is, and ever has been prejudicial to the best interests of man. The wisest persons of all sects have admitted this. The spiritual interests of our race are indissolubly associated with unsectarian training. Wherever denominational education has been tried, it has proved a failure.

Whatever else the Irishman may need, he needs education, culture, in the widest and best sense of the terms. Culture, indeed, would raise him to a higher level—would direct his warm affections, restrain his erratic will. But such culture, mixed education—secular education—can alone supply. Culture, in truth, promotes every science, develops every art, and with them, aids the spiritual advancement of our kind. Instead of remaining outcast and a spectacle, Ireland would shine, a real Isle of Saints, before the nations. She would prove a source of strength, not of weakness. She would see the futility of mere appeals to brute force, which only lead to ever recurring disappointment and cumulative ruin.\* She would realise because she would inspire, respect and sympathy. And

\* “Οὐκ οὖν τῶν φρόνησιν ἀσχοῦντων τὸ βιάζεσθαι, ἀλλὰ τῶν ἰσχυρῶν ἀνευ γνώμης ἐχόντων τα τοιαῦτα πράττειν ἐστίν.”—XENOPHON, *Mem. Soc.*

she would alone appeal for redress of grievances, to the invincible power of justice and of truth, which, as the poet, on a different occasion, has said, is better than spear or shield, or any fire or steel—

Ἀντ' ἀσπίδων ἀπασῶν,  
 Ἀντ' ἐγχέων ἀπάντων.  
 Νικᾷ δὲ καὶ σίδηρον,  
 Καὶ πῦρ,—

The Ultramontane clergy commit the greatest error, when they would oppose that unsectarian education, so well calculated to raise Ireland from the slough, and the want of which has left us helpless, purposeless, and distracted. For opposing factions, like strong men at handgrips, keep each other powerless, as respects any good or useful thing. And yet, why should beings born beneath the same sky, children of one soil, whose every temporal and eternal interest is the same, hate and execrate each other? Ah! it is because they are not instructed—because they are not wise, wise in respect of the heavenly wisdom that incites man to love, not hate his brother; and, whatever be the religious conviction, unites hearts in golden bonds for ever.

Easy is the treacherous path, the prompt descent that leads to Orcus and the souls decay. For years, the Ultramontane clergy have denounced as “godless,” seminaries which have been productive of unmingled good. Out of the eight hundred and odd existing students of Queens University, more than two hundred are Roman Catholic, hundreds which might well have been thousands but for the relentless opposition which these possible thousands have had to encounter, and which every sensible Roman Catholic loathes and repudiates. The Queens University was condemned by a majority of one, at the



Roman Catholic Synod of Thurles, a majority which it had been found most difficult to obtain. And, yet, Ultramontanists ought to be anxious to secure the advantages which unsectarian education is so well calculated to afford, not only for secular, but for ecclesiastical students also. Never were the Irish Roman Catholic clergy so generally respected as when they had free access to Continental schools, and never will they be so respected again, until they shall share united secular culture, the refining influences of literature, science, and art. How can the clergy, of any denomination, indeed, so completely forget, as the Roman Catholic clergy seem to have done, that not merely the moral, but also the general welfare of mankind, ought to prove their care. It is simply dreadful that human beings should be shut out from the light of Gods great truths unless when coupled with some form of sectarian culture. The Ultramontane clergy themselves, in truth, are proof in evidence of the great evil of sectarian culture, and of the folly of refusing the mighty boon which undenominational education alone secures.

The conduct of the Ultramontane clergy for the greater portion of the last twenty years, although protested against, as we see by the Resolutions of the Roman Catholic nobility and gentry of England, to say nothing of Ireland, shows very plainly, should they only succeed in their present suicidal intentions, what we are to look for. Knowledge, science, art, every lofty aspiration, perish as utterly in the fatal atmosphere of sectarianism, as do the wretched victims who prostrate themselves before the not more fatal car of Juggernaut. One kills the body, the other destroys the soul. The Catholic Institute, as they called themselves, of Belfast, having purchased a certain holding, established a newsroom, and made provision for

public lectures. In October, 1865, they disposed of a portion of their holding to advantage, whereupon Dr. Dorrian proposed that the profits should be applied to ecclesiastic uses. Being defeated, however, in this, his next step was to tender certain ultimatums which should subject the articles of the association, the management of the library, lecture hall, and newsroom, the books and papers taken in, also the persons who might be invited to lecture, to his unconditional control. "And should these conditions," added Dr. Dorrian, "not be made the basis of the Institute, *I shall consider it my duty to debar from sacraments everyone who may become a member or aid in its construction.*" Comment were superfluous. The Institute remains closed. "The mixed system of education," observes Dr. Mac Hale in his Lenten Pastoral, 16th February, 1866, "has been repeatedly condemned, by the highest authorities of our Church. Thirtyfour years have now passed over since the introduction of a measure dangerous alike to religion and the social interests of the country." "We have interdicted master or mistress from going to the central model school, and ordered the children to be withdrawn. And, *in order to put a stop to such discreditable schemes, the sacraments are to be refused to any parents who consent to send their children to interdicted schools.*"

Should the charter of affiliation, now so eagerly clutched at by the Ultramontane clergy be granted, it will be very easy to predict, in respect of the freedom of education, as well as her intellectual and moral advancement, what must prove the future of Ireland.